

UDUPI

AN INTRODUCTION

**SRI KRISHNAPUR MUTT,
UDUPI, D.K.**

CONTENTS

	Page
1. Parasurama Kshetra	1
2. How it came to be known as Udupi	2
3. Appearance of Lord Ananthasana	3
4. Mayuravarma - Shivalli Brahmins	5
5. Sreeman Madhwacharya	8
6. Udupi Sri Krishna	12
7. Sri Krishna Mutt	14
8. Anantasana	21
9. Car Street	23
10. Daily Puja System of Udupi Sri Krishna	24
11. Annual special festivals	34
12. Paryaya Mahotsava	50
13. Sri Madhwacharya's Original Eight Mutts	57
14. The list of sevas for Sri Krishna	75
15. Place associated with Sri Madhwacharya	76
16. Places of interest in the neighbourhood	82
17. Modern Udupi Town	85
18. Educational Institutions in and around Udupi	87

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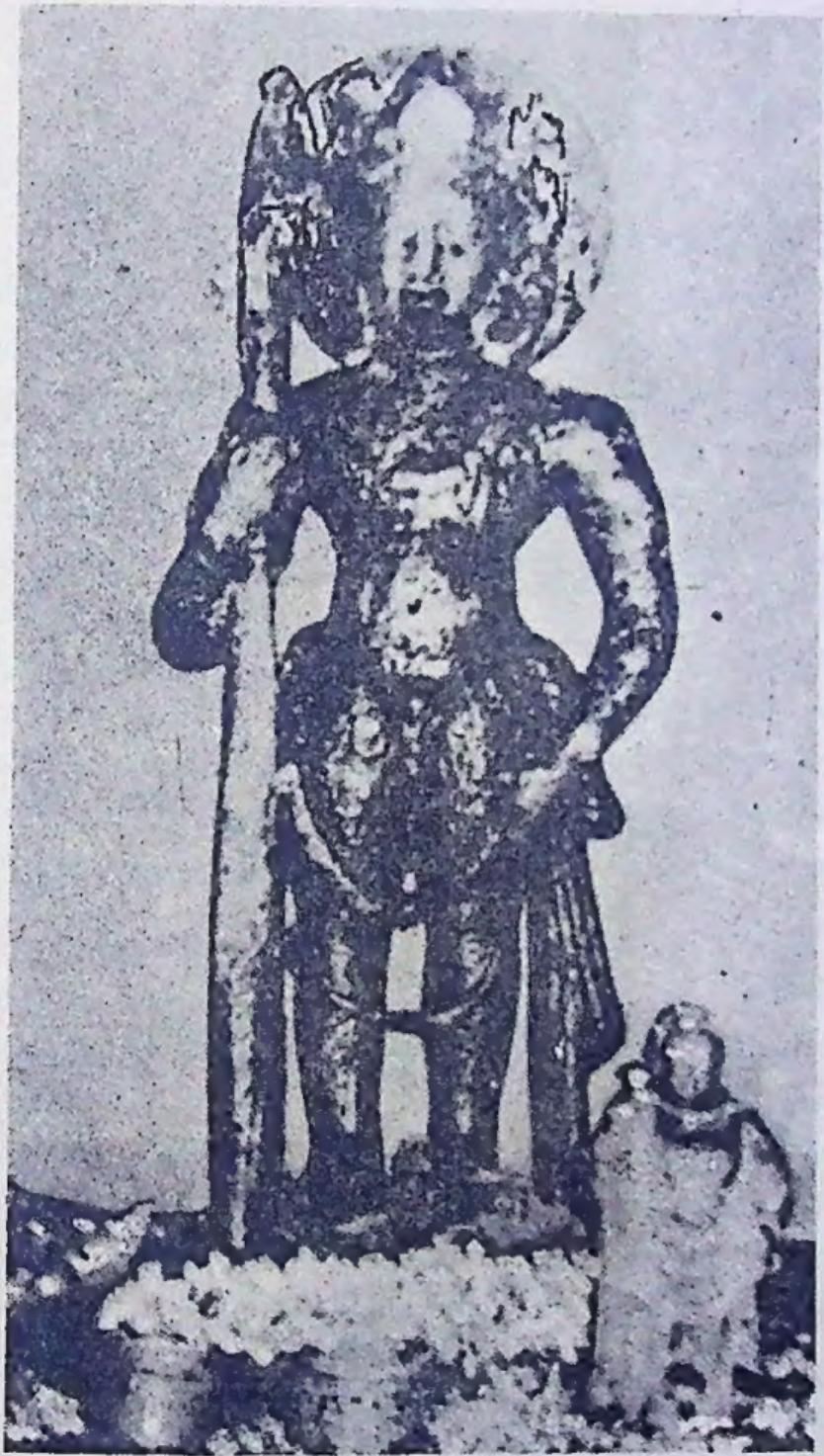
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Mukhyprana



Garuda

UDUPI

1. Parasurama Kshetra

Lord Narayana, in his incarnation as Parasurama, after making twenty one assaults on the *kshatriyas* and destroying them, performed a great *yajna*. In this *yajna*, He gave away all the land as gift to brahmins. Finding that He was not left with any land for Himself and being reluctant to stay in the land already given away as gift, He reclaimed from the Arabian sea a strip of land from Gokarna to Cape Comorin. This coastal strip of land, obtained by Parasurama from Varuna the Sea-God, is known as *Parasurama Kshetra* or Parasurama's land. Ramabhoja, a great devotee of Parasurama, was proclaimed king of this land.

Intending to perform Ashwamedha *yajna* or horse sacrifice, Ramabhoja got the site for sacrificial fire ploughed up. While ploughing, a serpent got killed by the ploughshare. Although this serpent was nothing but a demon in disguise, Ramabhoja was greatly worried as it was a sin to kill a serpent. To atone this sin, he was directed by Lord Parasurama to build a big silver pedestal with the image of a serpent at each of its four corners and to worship Him who would be seated in spirit on the pedestal and also to distribute gold

equal to his own weight (*Tulabhara*) to deserving persons. Ramabhoja did likewise and performed the Aswamedha yajna successfully. At its conclusion, Lord Parasurama appeared and declared that he was pleased with the yajna and that henceforth the sacrificial land 'Roopya Peetha' (silver pedestal) would become a famous centre of pilgrimage. This land is also known as 'Thoulava' land and because Ramabhoja performed 'tulabhara.' This in brief is the ancient history or the legend, of this land.

2. How it came to be known as Udupi.

This Roopya Peetha land is now popularly known as Udupi. This name has been derived from the Moon. The moon was once cursed by Daksha Prajapati. To ward off this curse, the moon performed penance in propitiation of God Iswara in a forest in this land. Iswara being pleased, appeared before the moon and removed the evil effects of the curse. This place has since been known as Chandramuleeswar and there is an ancient temple of this name in this place. The actual spot where the moon performed penance is known as *Abjaranya*. There is a sacred tank *Chandra-Pushkarani* by its side. In sanskrit, 'Udu' means stars; 'pa' means 'lord of'. Hence 'Udupa' means lord of stars, that is, moon. The place where

the moon performed penance and obtained grace is known as Udupi.



Chandramouleshwar

3. Appearance of Lord Ananthasana.

In Udupi, there is an ancient temple of Lord Ananthasana or Anatheswar. As vouchsafed to Bhojaraja, Parasurama Himself appeared in the form of Padmanabha and occupied the silver pedestal. There is a puranic story regarding this famous temple of Anantha Padmanabha.

Once upon a time, in the sacred land of Vedaranya, there lived a pious brahmin couple of *Bharadwaja Gotra*. They had no issues for a

long time and they prayed to God intensely and devotedly for the gift of a son. One day, the Lord seated on Adishesha appeared before the brahmin in all His brilliance in his dream and said, "Oh devoted brahmin! near this place on the west coast, there is a famous land called Roopya Peetha. With your wife and disciples, you proceed to that *kshetra*, take your bath in the sacred tank and after propitiating Gods and your ancestors, worship the God Sri Chandramouleeswar. Just behind this temple, there is a sacred spot where Aswamedha sacrificial fire was burnt. There you will find a pedestal with the images of a serpent at the four corners. Pour milk into the centre of this pedestal and I shall then appear in the form of a Lingam. In my Parasurama incarnation, I conferred my powers to Maha Rudra and learnt from him the science of archery. To perpetuate the memory of this, Rudra asked me a boon that I must make myself available for worship in the form of a Lingam to which I agreed. To fulfil that promise, I am now appearing as a Lingam. By worshipping that you will get a son". The brahmin did as he was directed in his dream and Lord Narayana appeared in the form of a *linga*. Since Rudra has been responsible for making Narayana appear as a *linga*, it is customary for the devotees to visit the



Ananthasana

Chandramouleeshwar temple first and then visit the Anantheshwar temple. *Anantha* means the serpent Mahashesha. One who is seated on Anantha is known as *Ananthasana*. He is also known as Anantheshwar because he is the Lord of Anantha. The devotees worship

Him as *Anantha Padmanabha*.

4. Mayuravarma - Shivalli Brahmins

After the time of Rajabhoja, the territory around Sahyadri mountains was ruled by a Kadamba King. It is believed that he was born by the special grace of the God. In his dynasty was born a king by name Vasu and he got married his daughter Susheela to Hemangada, another prince of the Solar dynasty. This couple begot a son by name Mayuravarma. Soon after the child was born his father died in battle. The widowed mother Susheela and Mayuravarma lived on the

banks of the river Shuktimati in extreme hardship and poverty. Once, sage Vasista happened to pass that way. He advised Susheela and her son to worship the God at Koteshwara who would put an end to their troubles. They did likewise and as a result of this, Mayuravarma became the king of Thoulava land.

During the reign of Mayuravarma, sage Kashyapa happened to pass through this land once. King Mayuravarma entreated the sage to visit his palace and accept his hospitality. The sage refused this invitation on the ground that there were no worthy brahmins in his territory. The king promised the sage that he would do everything in his power to remove this defect and requested the sage to suggest a place where from he could get worthy brahmins. The sage suggested that brahmins could be brought from *Ahichchatra*.

Ahichchatra is a place in north Panchala Kingdom near modern Bareilly in U. P. It was in charge of Dronacharya. Some people are of the opinion that Ahichchatra is nothing but the famous Rohilkhanda on the northern banks of the Gomathi river. In that place a virtuous brahmin by name Subodha Sharma was living with a number of his disciples. Mayuravarma went to him and entreated him to send some

worthy brahmins to live in his Thoulava territory. He promised to look after them very well and provide all facilities for their spiritual and educational pursuits. Subodha Sharma sent along with the king a few brahmin families to live in his territory.

After Mayuravarma, his son Chandrangada ascended the throne. Chandrangada being a minor, the reins of the Government were left in the hands of his selfish ministers and under their mis-rule, these brahmins from Ahichchatra suffered untold miseries. Thereupon they left this land and returned to their original place. When Chandrangada came of age, he realised the grave mistake committed by his ministers in neglecting the brahmins specially brought by his father. He went to Ahichchatra and begged of them to return. When they returned they were comfortably settled in 32 villages. In Shivalli village were settled 120 families. In Kota and Neelavar villages were settled eight families each. From these places they acquired new family names such as 'moodumane', 'nadumane', 'putturaya', 'kalluraya' etc. These surnames are current even now in some families. These brahmins from Ahichchatra led a pious life and spent their time in the prosecution of their studies and practice of Dharma.

This Roopya peetha is also known as Shivalli. The brahmins of Ahichchatra who settled in Shivalli village are known as Shivalli brahmins. They are also known as Thoulava brahmins because they settled down in Thoulava land.

5. Sreeman Madhwacharya

Udupi has now become famous because of Sri Madhwacharya, the founder of the *Dwaita* system of philosophy and also because of Sri Krishna Mutt.

It is well known from authoritative sources that Sri Madhacharya is an incarnation of God Vayu who at the behest Lord Narayana accepted the task of interpreting the *Shastras* correctly and leading worthy men to their salvation. Sri Madhwacharya was born in the year 1238 A.D. (Shalivahana shaka 1160 and Kali age 4339) on the Vijaya Dasami day in the month of *Ashwayuja* in the *Vilambi Samvatsar*.

Madhwacharya's father was Narayana Bhatta. He was also known as Nadumane Bhatta. His mother was Vedavati. This pious Thoulava Brahmin couple lived in Kadiyali near Udupi but when they lost both their sons, they moved in grief with their daughter to Pajakakshetra, a village 7 miles south-east of Udupi. The couple prayed Lord Ananthasana with great devotion and rigorous

austerity for 12 years for a son who would save their family from extinction. By God's grace Vedavathi became pregnant and delivered a male



Sreeman Madhwacharya

child at a very auspicious moment. Even before this child was born, there were omens indicating the birth of a great man. The child was named

Vasudeva and in his eighth year, his parents performed his thread ceremony. After this, Vasudeva accepted sanyasa from Achyuta Preksha Teertha of Sanaka lineage. He was thereafter known as Madhwa, Ananda Teertha, Sarvajna and Poornaprajna.

Sri Madhwacharya founded the Dwaita system of Philosophy and propogated it throughout the length and breadth of the country.

The basic tenets of Madhva philosophy are as follows: Sri Hari is the supreme being, omniscient and infinite. The Individual souls are different from and subservient to the supreme soul. The world is real. There is difference between supreme soul and individual soul, between individual soul and inert matter, between one individual soul and another and between one inert body and another. The individual souls trapped in the eternal cycle of birth and death can obtain liberation or *Moksha* by the grace of God. Obtained by virtuous deeds and pure devotion, In moksha, the liberated soul enjoys eternal bliss by the side of God, each according to its nature. Perception, reasoning and *Shastras* are the three sources of correct knowledge. All *Vedas* and *shastras* sing the praise of God.

Sri Madhwacharya established his new system of philosophy by defeating in verbal duel eminent scholars of other schools of philosophy. The vanquished opponents got converted to his school of thought and became his ardent disciples. It is said that he met Sri Vedavyasa in person during his sojourn to Badarikashrama. He has written *Bhashyas* on *Brahmasutras*, *Upanishads* and *Bhagavadgita*. His other works are *Bhagavatha* and *Bharata Tatparya Nirnaya*, *Krishnamrita Maharnava*, *Tantrasara*, *Dwadasa Stotra* etc. In all, he has written 37 works and they are collectively known as *Sarva Moola granthas*.

Sri Madhwacharya installed an idol of Sri Krishna in Udupi. The idol is of saligrama stone. This idol is reputed to have *sannidhya* of Sri Krishna in it, not only due to its intrinsic powers but also by virtue of special poojas being performed everyday. Hence its very sight and worship are believed to take the devotees on the road to salvation.

Sri Madhwacharya gave *sanyasa* to eight of his disciples and commissioned them not only to carry on the worship of the idol of Sri Krishna but also to propagate the Dwaita philosophy. The pontiff of each of the eight mutts carried on the

worship of the idol for a period of two months by rotation.

Sri Madhwacharya lived for 79 years and in A.D. 1317 (Shalivahana saka 1239) on the Navami day in the month of *Magha* of *Pingala samvatsar*, as he was giving discourse to his disciples in the Sri Anantheswara temple, he disappeared from their sight and proceeded to Badarikashrama. It is said that in spirit he still resides partially in his seat (*Simhasana*) in the Sri Krishna mutt and partially in the Paryaya Swamier.

6. Udupi Sri Krishna

It is believed that the idol of Sri Krishna, installed in Udupi by Sri Madhwacharya, was got made by Sri Krishna Himself by Viswakarma out of *Saligrama* stone. Towards the end of *Dwapara yuga*, Devaki felt a keen desire to see once again Krishna's *balaleelas*. These *leelas* which were enacted by Krishna for the benefit of his mother were also witnessed incognito by His wife Rukmini, who falling in love with this *baroopa* requested Him to get her a similar image for her daily worship. Thereupon Sri Krishna asked Viswakarma to make such an idol of Balakrishna with a churn in its right hand and a cord in the other. This idol was daily worshipped by Rukmini. After Sri Krishna's disappearance from this world, the idol fell into

the hands of Arjuna, who hid it in Rukmini's garden. By lapse of time the idol got completely covered by '*gopichandanam*'. A sailor from Dwaraka loaded this heavy lump in his boat as ballast, in one of his trips along the west coast.

Sri Madhwacharya, sensing this by his '*aparoksha*, or divine *jnana*, awaited the arrival of this precious ballast at Vadabhandeswar, a seashore spot near Udupi. When the boat approached that place it was caught by a severe storm and was about to sink.

The captain of the boat, seeing a holy man on the sea shore entreated him to save him from disaster. Sri Madhwacharya waved his upper cloth and quietened the storm. The grateful captain offered all the riches in his boat to the Acharya but he accepted from out of the lot only the lump of '*gopichandana*' which was used as ballast. On breaking this, Sri Acharya found the beautiful and perfect idol of Sri Krishna. He carried the idol to Udupi, a distance of four miles, singing the praise of Lord Narayana in ecstasy. These hymns under twelve chapters are called '*Dwadasa Stotra*'. He washed the idol in the Madhwa Sarovara and installed it in the temple nearby and started worshiping it. These *poojas* have been going on since then even to this day in unbroken continuity. Since Sri Madhwacharya's time, these *poojas* are

being conducted by his disciples who are all '*balasanyasis*'. The right of touching and worshipping this idol rests with the pontiffs of these eight mutts only who are the spiritual descendants of Sri Madhwacharya. No one else is permitted to touch the idol.

7. Sri Krishna Mutt.

Udupi is famous for its Sri Krishna mutt which though small is quite beautiful. There is no front door for this Mutt. Instead there is a window through which one could always get the *darshana* of the idol from outside the mutt. In front of the window



Gopura and Chandrashala

there is a small 'gopuram'. The main entrance to the Mutt is on the southern side. As one enters, on the right side is a tank called the Madhwa Pushkarani. This tank has stone steps all round and a *mantapam* in the centre.

It is in this *mantapam* that the deities of Sri Krishnapur, Puttige and Kaniyoor mutts are specially worshipped (Ksheerabdi pooja) on the evening of *Utthana Dwadasi* every year. A stone bridge connects this *mantapam* with the front bank. During *Rathotsava* nights, the floating festival or *Teppotsava* takes place in this tank. In the southwest corner of the tank, there is a shrine



Madhwa Sarovar and Mantapa



Bhagirathi

from this tank is used for the daily *abhisheka* of Sri Krishna.

Opposite the tank is the entrance to Sri Krishna mutt. Just in front of this door is the idol of Channakeshava. Behind this idol is the door of the *garbha griha* but this door is kept closed always except on *Vijaya dashami* day when it is opened for some time to take inside bunches of fresh crop of paddy sheaves.

To the south of this shrine is the Suryashala on either side of which are rooms where the gold palanquin and other jewels of the Lord are kept safe and secure.

Inside the sanctum sanctorum, the idol of Sri Krishna is installed facing west. The God's darshana can be had throughout the day and night through a window with nine square holes. This window is known as 'Navagraha' window. The surface of this window is covered with silver sheet

of Bhagirathi. This tank was known as *Viraja Theertha* in *Kritayuga*, and as *Anantha sarovara* in *Tretha* and *Dwapara yugas*. It is known as Madhwa sarovar now. Ganges water flows into this tank once every twelve years. The holy water

on which are embossed 24 different images of God. In front of this is a *Theertha mantapam*. It is here that the *Chamara Seva puja* and *mantapa puja* take place every night. Facing this *mantapam* is the *Chandrashala*. In the centre of the *Chandrashala* is the window through which the *darshana* of the idol can be had at all times from outside the mutt. It is in this *Chandrashala* that Puranas and Bhajana performances etc. are held now and then. On the northern and southern sides of this *Chandrashala* are the idols of Sri Mukhyaprana and Garuda respectively. These



Navagraha Kindi

idols were brought from Ayodhya and installed here by Sri Vadiraja Theertha.



Mukhyaprana



Subrahmanya

The entrance to the *sanctum sanctorum* is through a door on its northern side. To the left of this door is the idol of Sri Madhwacharya, also installed by Sri Vadiraja. The '*garbhagudi*' consists of two rooms and in the smaller room (about one third the size of the whole room) which is on the southern side is the idol of Sri Krishna on either side of which burn rows of wicklamps incessantly. In fact, some of these lights were lighted by Sri Madhwacharya himself and have been kept burning ever since. In the other bigger room, the Swamiyars perform their daily '*tarpana*.' In this room is a *silver mantapam* with a golden cradle. The last *puja* of the day for the God known as *Ekanthaseva* or *Shayanotsava* takes place here.

On the outer walls of this '*garbhagudi*' are three rows of wick lamps which are lighted every night during the time of *Ratripuja*. These are also lighted during the special early morning

'*Paschimajagara Puja*' during the month of *Kartika*. On the top walls of the '*garbhagriha*' are beautiful murals depicting the ten avatars of Vishnu. To the right of the *Theertha mantapam* is the *Tulasi Vrindavan* and just behind it is the *Deepa-Stambha*. To the north of this '*garbhagriha*', on the left half, is the Kitchen where the *Naivedyam* is cooked for the God in all sanctity. On the right half is the '*Simhasana*' where the idols of the *Paryaya Swamiyar* are kept for daily worship. The original seat of Sri Madhwacharya is in this room and by tradition only the *Paryaya Swamiyar* takes his seat here. In the north east corner is a well which is kept unpolluted for *Puja* and *Naivedya* purposes only and next to that is a door for exit in rush hours. In *Naivedya Shala* there is a room where sandal paste is ground for the daily worship.

The exit from the mutt on the northern side leads straight to the dining hall, called *Chouki*. It is here that the *Swamiyars* take their daily meal along with scores of invited guests. The top floor of the building is also another dining hall where large number of invited guests are fed daily. This service is known as *Mrishtanna Pankti*. To the south of *Chouki* is the general kitchen. On the eastern side of the *Chouki* is another general dining hall where an unlimited number of uninvited brahmin guests and school children are daily fed. The top floor of this, which is also a dining hall, is reserved for the daily feeding of pilgrims generally. To the north of this general dining hall



Bhojanashala and Firewood Chariot

is the presence of Subrahmanya installed by Sri Vadiraja Theertha Swamiji of Sode Mutt and by its side is the *Vasantha Mahal* yard with a mantapam (called *Vasantha puja mantapam*) at the northern end. It is here that public lectures, dramas and other cultural performances are arranged. On the western side of this yard is a big hall called '*Badagu Malige*' serving as the office of the Mutt and the store room for provisions. It is in this hall that *Paryaya Durbar* is arranged. To the east of this yard and behind Subrahmanya gudi is the Cowshed and beyond it on the south eastern side is the stock of fire-wood arranged in the form of a huge Chariot. On the northern side of *Vasantha Mahal* is the *Vrindavana* of the

late Swamiyars of Udupi Mutts. Beyond this is a huge *Rajangana* yard used for mass feeding during the *Paryayam* festival. This hall is also used for *Paryaya* cultural Programmes. It is believed from hearsay evidence that Ashwathamacharya of Bharata fame visited Udupi (in spirit) during the days of Sri Vadiraja and took part in this mass feeding and has since been visiting regularly during those occasions.

8. Anantasana

In the centre of the temple square and to the south-west of Sri Krishna Mutt is the ancient temple of Sri Ananthasana. The annual Chariot festival of this deity takes place during the time of *Shivaratri*. Inside the '*garbha griha*' there is a Central *mantapam*. On the northern side of this *mantapam* is the sacred spot from where Sri Madhwacharya disappeared from mortal sight while engaged in giving a discourse to his disciples. The Sacred spot is still worshipped as it is. Once Sri Bhuvanendra Theertha attempted to instal an idol of Sri Acharya in this spot. But Sri Acharya appeared in his dream and chastised him for attempting to keep a big stone on his head meaning thereby that he is still present there in person though out of sight. This idea of installation was then dropped and the idol is still preserved on its roof. By the side of the second door of this *garbhagriha* is the idol of *Ganapathi*. A monolith pillar about 40 feet high stands outside this temple to its east.



Anantheshwara Temple

In front of this temple, is the temple of Chandramoulishwar whose annual Chariot festival



Chandramoulishwar Temple

takes place in the early part of the month of *Margashirsha*.

During the Utsava and 'Bali' of either of these temples, it is customary to take the *Utsava Moorthis* of both the temples out together.

9. Car -Street

The eight Mutts are situated all around the Car-street which is in the form of a rectangle. On the eastern side is the Kaniyoor Mutt. On the southern side are the Sode Mutt, the Puttige Mutt and the Adamar Mutt. On the western side are the Pejavar and the Palimar Mutts. On the northern side are the Krishnapur and the Shiroor Mutts. Next to the Shiroor Mutt, in the corner, is a special chariot shed for Golden and Silver Chariots.

In front of this shed is the *gopuram* and a window referred to earlier. The pilgrims have the first *darshana* of Sri Krishna through this window. Opposite this window is Kanaka's *gudi* in the south east corner of which are the chariot shed and 'Nagari' shed. (*Nagari* is a type of drum).

The Street in front of these Mutts is called Car Street because the temple chariots or 'Cars' are drawn one complete round along this street. From this centre, streets radiate out in all the four directions. In this car street are also situated the

Mulubagil Mutt, Bhandarikere Mutt, Vyasaraya Mutt, Bheemana Katte Mutt, Uttaradi Mutt and Raghavendra Mutt.

10. Daily Puja System of Udupi Sri Krishna

The day's activity commences exactly at 4 a.m. with the blowing of the conch and the beating of the 'Nagari' in the gopuram outside the Mutt premises. With this the Swamiars and other employees of the Mutt wake up, attend to their ablutions and take their bath. With the ringing of the bells outside, they open the door of the *garbhagriha*. Then they open the door of the inner room to the beating of 'Jaghante.' The assistants get things ready for the early morning *puja* and take the *Utsava Murthi* to the Madhwasarovara and give it a bath by pouring water over it. Cooks start on the preparation of Rice, *Payasam* and *Dosais* for *Naivedya*. Other assistants start on the grinding of sandal paste for the *puja*.

(The Karnataka Government sends a little more than 4 tons of sandal wood every year for this purpose.)

1. Nirmalya Visarjana

By about 5 a.m. the Swamiyar having completed his daily *japa* and *tarpana* commences the first *puja*. After removing the decorations,

ornaments, apparel, flowers and tulasi of the previous day, the idol is bathed and bedecked with *Tulasi* garland. Soaked Bengal gram, Curd and Beaten rice, Jaggery, Ginger, Coconuts, plantains and betel leaves are offered as *naivedyam* and the puja is performed as per instructions laid down in *Tantrasara*.

2. Ushahkala Puja

Immediately after this, the next puja commences. Holy water for the God's *abhishekha* which is stored in silver vessels is then worshipped and with that water, the idol is bathed again and bedecked with *Tulasi*, flowers and sandal paste. Pots of cooked rice, coconuts, plantains, curds, milk, betel leaves are again offered for *naivedyam* and *mangalarathi* is raised to the accompaniment of pipe music.

3. Go-Puja

After this, an offering of puffed rice, ordinary rice and jaggery is made to the God and another *arathi* is raised to the God. The same *arathi* is raised to a Cow also and this offering of puffed rice, jaggery etc. is distributed to the cows which crowd inside the mutt at this time everyday.

4. Panchamrita Puja

After this, the *balaroopa* decoration of the Lord is removed and to the accompaniment

of recitation of the three Vedas and the music of pipes, drums, *nagari* etc., an *abhishekha* in gold coins is performed and a *mangalarathi* is raised. Then the idol is bathed with ghee, milk, curd, honey and jaggery one after the other. It is then bathed with tender coconut water and bedecked with Tulasi and flower garland, Sandal paste etc., and after the usual offerings of pots of cooked rice etc., *mangalarathi* is raised. Beating of the *nagari* indicating this *abishekha* starts even 15 minutes before the commencement of the *abhishekha*.

Small portions of these *panchamrita abhishekha* material are sent to Sri Mukhyaprana and Sri Subrahmanya temples for their *abhishekha*.

5. Udvartana Puja

The idol is then bathed in perfumed water and cleaned of all greasy matter by washing it with green gram flour. Offerings of tender coconuts, milk and butter are made and a *mangalarathi* is raised. Again the idol is bathed in water from silver *Kalasha* and bedecked with Tulasi, flowers and sandal paste. Offerings of coconuts, plantains, milk, curds, pots of cooked rice are made and *mangalarathi* is raised.

6. Kalasha Puja

Thereafter, in front of the idol, *Kalasha puja* is performed to gold vessels full of water. The offering of cooked rice of this puja is re-offered to Garuda and then thrown into the Madhwasarovar as a feed for the fish.

7. Theertha Puja

The holy water from the gold vessel is used for the main *abhisheka*. The idol is then dried with a clean piece of cloth and bedecked with *tulasi* garlands, flowers and Sandal paste. Offerings of cooked rice, *payasam*, *dosai*, coconuts, plantains, betel leaves etc. are made and *mangalarathi* is raised. The holy water from this *abhisheka* is available as *theertha* for the devotees and hence this puja is known as *theertha puja*.

The offerings of this *puja* are re-offered to Sri Mukyaprana and served to brahmins in the general dining hall (*Bhojana shala*).

8. Alankara Puja

The idol is then decorated with various gold ornaments and laced silk apparel and bedecked with *tulasi* and flowers in a very attractive way. This decoration time is indicated by the continuous beating of *nagari* outside. Offerings of pots of

cooked rice, sweets, *laddu*, milk, curds, coconuts, bananas and betel leaves are made and to the singing of hymns and songs by the mutt musicians, *mangalarathi* is raised. This puja is known as *alankara puja*.

On Fridays and during Navarathri festival, the idol is decorated in feminine form. On other auspicious occasions, the decorations take the form of many avatars of the lord depicting some puranic or mythological incidents. In fact, this decoration of the idol which is in a most attractive way is one of the peculiarities of this mutt. The offerings of this *puja* are served to guests in the *Mrishtana pankti*.

9. Avasara Puja

This puja is also known as *Sanakadi puja*. After making the usual offerings of cooked rice, coconuts etc, *arathi* is raised.

10. Maha Puja

Mahapuja or the most important puja of the day follows immediately after Avasara Puja. It is performed by the *Paryaya Swamiyar* himself who starts with the usual offering of sandal paste, *Tulasi* and flowers to the God to the recitation of *Brahmasutra*, *Vishnusahasranama*, *Krishnastotra* etc. Then the *naivedya* articles such as pots of cooked rice, many varieties of sweets and

eatables, payasam, panchakajjaya, laddu, coconuts, plantains, betel leaves etc. are placed before the God. The Swamiji then comes outside and closes the door of the sanctuary. It is believed that Sri Madwacharya himself makes the offereings to God and worships Him. At this time pipe music goes on and drums and *nagaries* beat ; Mutt musicians sing *bhajans* and *Dwadasa Stotra*; *purohits* perform a *homa* called *Anuyaga* in a room nearby and brahmins are fed in *Mrishtanna*. After some time Swamiji goes in and performs many *mangalarathis*. At this time two country guns are fired as signal of this *puja*. People in the neighbourhood come to know from this that Lord Krishna's *Mahapuja* is going on and pious people usually take their meal only after this.

The beating of the *nagari* is different for *Panchamrita*, *Alankara* and *Mahapuja* and a trained ear can always find out from this which *puja* is going on at any particular time and come to the Mutt accordingly.

Barring the *Kalasa puja*, the other nine *pujas* described above are performed to Lord Sri Krishna during day time. Of these the Paryaya Swamier has to do personally the *Pancharmrta puja*, *Avasara puja* and *Mahapuja*. In any case *Avasara puja* and *Mahapuja* are to be performed by the

Paryaya Swamier himself. Other *pujas* can be performed by Swamiers of any of the other Mutts who generally stay in Udupi to assist the Paryaya Swamier.

The Swamier then performs *Uttarapuja* and dedicating all the morning *pujas* to the God, comes out to perform the *puja* of Sri Mukhyaprana. At this time Vedic hymns are chanted and *Keertanas* are sung.

Sri Mukhyaprana Puja

The *naivedyams* offered to Sri Krishna during the *Mahapuja* are reoffered to Sri Mukhyaprana and the paryayam Swamier performs *mangalarathi*. Besides, the Swamiers who perform the other *pujas* of Sri Krishna also raise *arathies* for Sri Mukhyaprana and Sri Madhwacharya.

Sri Madhwacharya Puja

Then the Paryaya Swamier comes to the idol of Sri Madhwacharya and making the same offering of Sri Krishna's Naivedya, performs a *puja*.

Simhasana Puja

Then he comes to *Simhasana* and making the usual offerings to the gods there, raises a *mangalarathi*.

Pradakshina Namaskara

Then as the chanting of hymns, playing of music and singing of songs are going on, the Swamier goes round the idol four times and after *namaskaram* or prostration, proceeds to the Madhwasarovar where he offers oblations to the departed souls of his line. After performing the *puja* of Goddess Bhagirathi and throwing the offerings to the tank as a feed for the fish, he proceeds to the *Vrindavan*.

He then worships the *vrindavana* of his ancestors and after going round the Ashwatha tree, returns to *Simhasana*. There cows are fed. This is known as *Gograsha*.

In the *simhasana*, he takes his seat on a raised platform which is reputed to be the original seat of Sri Madwacharya. He then distributes *Teertha*, *thulasi* and sandal paste to all the Swamiers assembled there in the order of seniority and also to all the invited guests. Sri *Madhwavijaya* is recited on the occasion. Then he proceeds to the dinning hall called *chouki* and when every one is seated and served, he commences his meals. A sumptuous meal is served here to all the invitees. During meal time; portions of *Ramayana purana* is read by a pandit and translated into Kannada. After meals the *Parayaya*

Swamier comes back to *Simhasana*, takes *teertha* and *nirmalya*, and going round the idol completes his work for the noon.

In the general dining hall, after all people and students are fed, the left over is given to *bairagees* and beggars. *Nagari* is beaten to indicate the time once at 12 noon and again at 6 P.M.

Chamara seva

At about 7 P.M. every night the Paryayam Swamier himself performs this puja after his evening bath, *tarpana* and *japa*. The *puja* is offered to sacred books, *shaligram* and a *vigraha* which are kept on a *peeta* on the *mantapam* in front of the idol of Sri Krishna. The Swamier starts the *puja* with the *Chamaraseva* with two gold *chamaras*. Pipe music goes on at this time. Mutt musicians sing *Keertanas*. Two boys holding gold sticks (*dandas*) keep on waving green silk cloth on either side. Two huge basket full of puffed rice, jaggery, coconut, *laddus*, betel etc. are offered for *naivedyam*. Two big torches burn on either side. A *mangalarathi* is raised first for the Lord, then the same thing is raised to Sri Mukhyaprana. Then he worships the god inside *Simhasana*. Beating of *nagari* commences outside indicating that the next *puja* is about to begin.

Ratri puja

Some other Swamier, by this time gets ready for the next puja after his bath and daily *tarpana* and *japa*. He worships the God by floral and tulasi offerings. The *naivedyam* consists of pots of cooked rice, ghee, jaggery, tender coconut and milk. A number of mangalarathi is raised on this occasion as the music and chanting of hymns continues.

Ranga puja

After this, four pots of *panchakajjaya* are spread on plantain leaves in a line in front of Sri Mukyaprana. Rows of wick lamps are lighted on either side and *mangalarathi* is raised. After Sri Madhwacharya's *puja*, the *Utsava murthi* is kept in a palanquin and taken outside if there is any chariot Utsavam. Otherwise it is taken round the Mutt in the inside itself and kept on a silver cradle fixed in the *mantapam*. With the usual offering, a mangalarathi is raised as green silk cloth on either side is waved by *dandadharies* and *chamaras* are waved. *Bhaktas* engage themselves in *Sankeertana*. Then the singing of *ashtaka* songs and recitations from scriptures continues for some time. After this, mangalarathi is raised to the Swamiers on important occasions and *manthrakshata* is distributed by the Swamier

to the assembled persons. The *Utsava murthi* is then placed in the palanquin and taken round the Mutt slowly to the sweet music from the flute and again a *mangalarathi* is raised as *Uttarapuja*.

Ekantaseva

Inside the *garbhagudi* is a golden cradle with a silken bed in it. The *murthi* is kept in it. Puffed rice, *laddu*, milk, fruits and betels are offered; scents and perfume are offered; *arathi* is raised and lullaby is sung thus putting the god to sleep. The Paryaya Swamier then honours the other Swamiers present, with sandal paste, sandalwood oil and flowers and thus completes the day's work. The blowing of a conch indicates that all the daily rituals have been completed.

11. Annual special festivals

Seven Utsavas

The *Saptosava* or the seven *Utsavas* can be considered to be the annual festival in Sri Krishna Mutt. It commences 5 days prior to *Makara Sankramanam* and carries on daily. The sixth *Utsavam* takes place on the night of *Makara Sankramana* and on the next day, the *Utsava* takes place during day time (These *Utsavas* take place about the middle of January every year). On the first day as well as on *Sankramana* day, the

Utsava commences at an auspicious time, after prayers and after propitiation of the *Navagrahas*. The *Utsava Murthis* of Sri Krishna and Mukhyaprana are taken out of the mutt in gold palanquin to the Madhwasarovar and placed in a well decorated float erected on boats and taken around the sarovara. This is known as *Teppotsava*

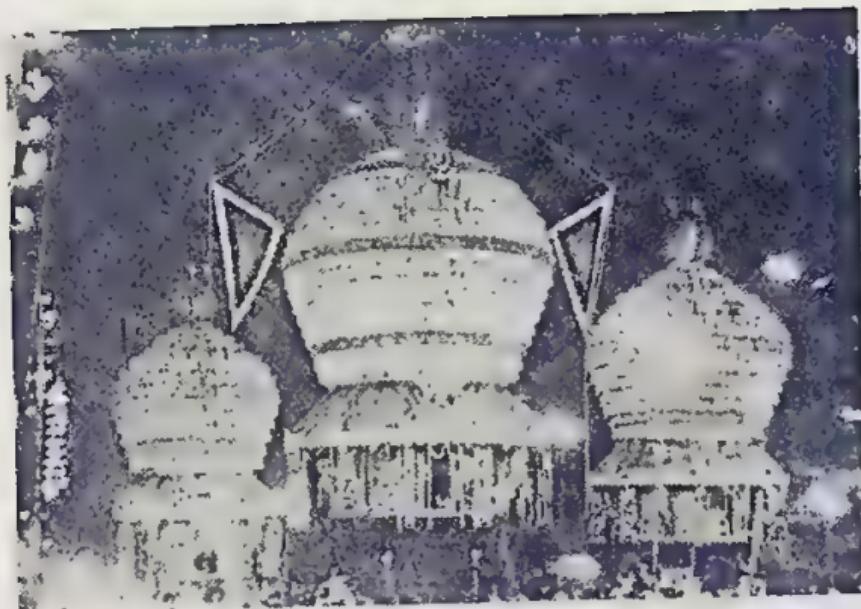


Gold Palanquin

or floating festival. From there the deities are brought in gold palanquin to the chariots outside. The Swamier takes the *Murthi* of Sri Krishna and the archaka takes the *Murthi* of Mukhyaprana up the chariot. A *mangalarathi* is raised in the chariot and then it is dragged half way round the Car-Street and made to stop there for some time. The Swamiers take their seat on fresh cloth spread

on the ground and carry on philosophic discussions if they feel like. Fireworks take place at this time. *Bhajans* are sung. Camphor is lighted in a row. Fresh cloth dripped in oil is burnt. This is known a *Agni Thorana* (meant as an antidote for any evil eye cast on the deity who has arrived with all stately grandeur). After a string of gun powder explosions, the chariot is drawn again and brought to the starting point. The deities are then taken in gold palanquin to the 'Vasanta Mahal' and the 'cradle puja' is performed. After *Ashtavadhana* and *manthrakshata*, the deities are taken inside the Mutt and the usual flute seva and *ekanta seva* take place. During the first five of these *Utsavams*, two chariots are drawn. In the medium chariot are placed the deities of Sri Krishna and Mukhyaprana and in the small chariot are placed the deities of Anantheswar and Chandramoulishwar. The *Utsava on the Sankramana* night, that is, on the sixth night, is the grandest. It is on this day that Sri Krishna idol was originally installed by Sri Madhwacharya in Udupi. On this night, all the three chariots are drawn.

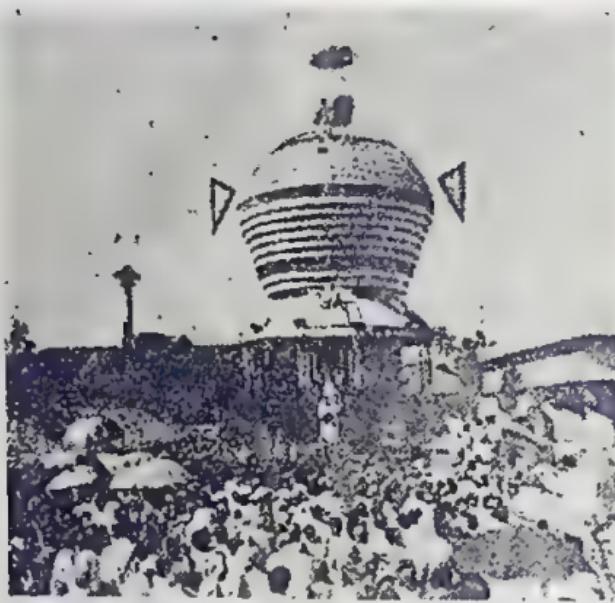
In the biggest chariot (*Brahma Ratha*) is placed the *murthi* of Sri Krishna and in the smallest is placed the *murthi* of Sri Mukyaprana. In the medium chariot are placed the deities of



Three Chariots

Annantheswar and Chandreswar temples. After *mangalarathi* is raised to each of these deities in their respective chariots, the smallest chariot is first drawn and parked in the southern street (half way round) on the right side, the medium chariot is parked on the same line on the left side and the biggest chariot is parked in line in the centre. These three chariots standing side by side make a very grand and unique sight. It is only once a year, on this *sankramana* night, that all the three chariots are drawn.

On the last day, the *Utsava* takes place during day time. After *Mahapuja*, the *Utsava murthis* of Sri Krishna and Mukhyaprana are brought out in



Brahma Ratha

gold palanquin and taken up the biggest chariot. All the Swamiers go up the chariot one by one and raise *mangalarathi*. The offerings of *laddu*, fruits etc., together with coins are thrown by the Swamiers from up the chariot to the people below. At this time an eagle (*garuda*) is invariably seen to circle round this chariot. After this, the chariot is drawn round the Car Street and the deity is taken to the Vasantha Mahal (*olaga mantapam*) and a *puja* is performed. *Mangalarathi* is raised to the various Swamiers as well and after *manthrakshate* is distributed to all present, the Swamiers and others assembled smear themselves with coloured water. The Swamiji takes

the deity to the Madhwasarovar and gives it a bath. This is a holy moment and all Swamiers and other men and women also take their bath in the tank at the same time. On this day flowers smeared with gold paste are offered to the deity in the chariot and the very same flowers are thrown from the chariot to the people assembled below. Hence this *Utsava* is known as (*suvarna*) *Choornotsava*. During all these seven days a large number of brahmin men ad women are fed in the Mutt but the number thus fed runs into thousands on the *Choornotsava* day.

Shri Madhwa Navami

Shri Madhwana Navami is celebrated on a grand scale in Udupi. It is on this auspicious day on the ninth day of the bright half of the month of *Makara* (February) that Sri Madhwacharya disappeared from mortal sight. On this day, all the Swamiers pay homage and make special *puja* to the sacred spot in the Ananthasana Temple from where he disappeared. It is believed that Sri Madhwacharya still resides in spirit in this holy spot. The paryaya Swamier arranges for the mass feeding of the brahmis on this day. All devout *Maadhwas* take bath on this day in Madhwasarovar, recite *Madhwavijaya* (biography of Sri Madhwacharya) and worship the sacred spot.

In the evening , the picture of Sri Madhwacharya is taken round in a procession. At night there is a grand *'Utsava'* in which the biggest chariot is drawn.

Holi Kamadahana

On this day in March, in the evening, a procession starts from Sri Krishna Mutt, proceeds upto Kadiyali and returns. At night there is another procession and the programme consists of the burning of an effigy of '*Kama*'. Next morning there is another procession wherein the members smear themselves with coloured water.

Sri Rama Navami

This festival falls on the ninth day of the bright half of the month of *Chaitra* (April). There is a special *Utsava* for this occasion. There is a special *Abhisheka* for the deity (Sri Rama) of Sri Palimar Mutt if it happens to be in the Sri Krishna Mutt.

Mesh Sankramanam

This is the New Year's day. The celebrations consist of a chariot *Utsava*, cradle *puja*, reading of annual predictions from *panchanga*, distribution of *Prasada* etc. at day time.

Vasantotsava

This is the spring festival. Every year in Chaitra, *Vasanta puja* continues for 2 months every night. Light refreshment, in the form of *prasadam*, is distributed to the public after it is offered to God during the puja. From *Akshaya Tritiya* onwards, up to *Vaishakha Poornima* (in May), there is car festival every night at the end of which the cradle *puja* is performed in the *Vasantha Mahal* on a grand scale. On *Vaishaka Dwadasi*, the *utsava* takes place during afternoon and a large number of brahmins are treated to heavy refreshments after this.

Narasimha Jayanthi

The deities of Sri Krishnapur and Sri Kaniyoor Mutts are Sri Narasimha. If these deities happen to be in the Sri Krishna Mutt, speical *abhisheka*, feeding of brahmins and chariot *utsavam* take place on this day in the month of May.

Bhagirathi Janmadina

On this day in June, there is special *puja* in the '*Bhagirathi gudi*' in the Madhwasarovar. A car festival for Lord Sri Krishna takes place at night, and *mantapa puja* is specially held before *Bhagirathi gudi* in Madhwa Sarovara.

Chaturmasa

The word '*Chaturmasa*' means 'four months'. It refers to a period from the bright half *ekadasi* of *Ashada* to the same day in *Kartika*. On the *Ashada Shuddha Ashtami* day, annual spring cleaning is done to the garbha gudi and all the utensils and articles used in connection with the *pujas*. On *Ashada shuddha dasami* day, there is special *abhisheka* to the idol of Sri Krishna which amounts to spring cleaning of the idol and other images. This is followed by a sumptuous feast to the invited gathering. On the next day, that is, on *ekadasi*, there is a branding ceremony called *Tapta Mudradharana* (in July).

Jagaraseva

On the *ekadasi* nights, during the above mentioned four months, there is a special *puja* at night and a programme till the early hours of the morning is arranged with a view to keep the pious people awake during the night. The programme consists of instrumental music, dancing and *Sankeertana*, reading of *puranas* etc. After a *puja* by the *paryaya Swamier*, all the *Swamiers* assembled also dance a little in *bhakti* and do *pradakshina namaskara*. On an auspicious day in the month of *Ashada*, the *Utsava Murthi* of Lord Sri Krishna is taken inside and is not brought

out until Uttanadwadasi. During this period, which roughly coincides with the monsoon, there is no *Utsava* and no *mantapapuja*. During these four months, vegetables, curd, milk and pulses are taboo each month respectively and this discipline and self control is observed by many orthodox people. It is during this period that the sacred thread ceremonies for the *Rig*, *Yajur* and *Sama* *veda* followers occur.

During the three important months in the year, *puranas* depicting the greatness of these months are read in three places namely *Simhasana*, *Chandrashala* and foot steps of Madhwasarovar. During *Poornimas*, *Vyasapuja* is conducted.

Sri Krishna Jayanthi

This festival comes off on the *Shravana Krishna Ashtami*, in the month of August or September every year. Complete fast is observed on that day and when the moon rises at about midnight, the Swamijis take their bath and offer special *puja* and 'Arghya' to Sri Krishna. Varieties of sweets are prepared as offerings during this *puja*.

Next day, after special *puja* in the morning a large number of invited guests are sumptuously fed in the morning itself as on *dwadasi* day (due to the previous day's fast.) At noon a special *Utsava* takes place. A clay image of Sri Krishna is kept



Special arch for Jayanthi Utsavam

on golden chariot and taken round the Car Street, which is beautifully decorated with number of special arches, under which earthen pots filled with coloured water and sweets are broken, in imitation of Sri Krishna's childish pranks. Various pantomimes, mimics of tigers, men in masked figures and fancy dress go about amusing the people. This celebration attracts a very huge crowd from neighbouring places. After the *Utsava*, the Mutt people indulge in sports, smear themselves

in coloured water and take their bath. The clay idol is then thrown into the Madhwasarovar. Refreshments like *laddus* are served to the public.

Ganesh Chaturthi

This festival which is celebrated to mark the birth day of Ganapathi comes off on the fourth day of the bright half of *Bhadrapada* in the month of September. It is also the day when Ganapathi was blessed by '*Vishwambhara Roopi Paramatma*'. On the morning of this day, clay idol of Ganapathi is taken to the Sri Krishna Mutt in a grand procession and installed in a decorated *mantapam* in *Badagumalige* and worshipped. Similar images are installed in one or two other places also inside the Mutt and worshipped. Performance of special *homa* and feeding of brahmins take place on this day. These images are kept and worshipped for four days which attract a large number of devotees. On the fourth day, these are taken out in procession round the Car Street and brought to the Madhwasarovara. There they are kept in a decorated *mantapam* built on two boats and after being taken round the tank, are dropped into water one by one.

Anantha Chaturdasi

This festival comes off on the 14th day of bright half of *Bhadrapada* in the month of

September. On this day there is *Kalashaprathishte*, special *puja* and sumptuous feast for brahmins in the Mutt.

Navarathri (Dasara)

This comes off usually in the month of October. Commencing with the first day of the bright half *Ashvija*, this festival lasts for 10 days. During the first nine days, the idol of Sri Krishna is decorated in the feminine form of Laksmi. Recitation from *vedas*, *puranas* and other scriptures takes place every day. On the *Mulanakshatra* day, holy books are kept in a specially erected mantapam in the Chandrashala and worshipped. This Puja is repeated during the next 3 days as well. During this period offering of large quantities of *panchakajjaya* is made to God and distributed among the public. The holy books are removed on *Shravana nakshatra* day. On the tenth day, known as *Vijaya Dasami* samples of fresh harvest are brought into the Mutt in gold palanquin from the fields nearby and worshipped. Every pillar and door is adorned with a small bunch of the corn. This corn is also cooked and served to the Swamijis and other invited guests. In the evening a procession is taken out of the Mutt to Kadiyali, a place nearby, where puja is offered to *Shami* plant (a relic of the ancient custom).

Paschima Jagarana Puja

This special *puja* takes place every morning for one month from *Ashwayuja Shuddha Ekadasi* till *Kartika Shuddha Dwadasi*. After the *nirmalya visarjana puja* which is the first *puja* in the morning, special offerings of beaten rice, jaggery, coconuts, plantains and betel leaves are made and *mangalarathi* is raised. The same *arathi* is brought outside and raised once again before the God, then raised before *Tulasi* plant, Sri Mukhyaprana, Sri Madhwacharya and Sri Garuda. This *puja* is performed by the Paryaya Swamier himself. Before the commencement of the *puja*, various types of musical instruments are played for about 15 minutes each. In the end all the instruments are played together and the musicians go round the Mutt seven times. A separate set of people carry on *bhajan* throughout this period.

Deepavali (Balindra Puja)

This festival comes off in the month of October or November. On the thirteenth day of the dark half of *Ashwayuja*, *puja* is offered to water. Next morning at moon rise, a *pooja* offering oil to Krishna is performed. After this the Swamiers and other members take their oil bath. On the New Moon day, *puja* is offered to the image of *Bali* which is artistically drawn

on the ground in front of the *gopuram*. A large number of wick lamps are lighted on this occasion. On the next day puja is offered to the cows of the Mutt after they are washed, decorated and fed with special sweets etc. Then, the cows are taken in a procession round the Car Street.

Laksha Deepotsava

From the first day in the month of *Kartika* till *dwadashi*, a special *puja* is offered to the *Tulasi* plant after the *ratri puja* every night. The *Tulasi Vrindavan* is decorated in the form of a *mantapam* of plantain tree trunk in a very artistic way every day. After the *puja* there is a programme of '*Sankeertana*'. On the *dwadasi* day, *Tulasi puja* takes place in the morning after *Mahapuja*. In the afternoon a special *Ksheerabdhi puja* takes place for the deities of Sri Krishnapur, Sri Puttige and Sri Kaniyoor Mutts if they happen to be in the Sri Krishna Mutt, at the *mantapam* in *Madhwasarovara*.

At night, after the *puja*, at a very auspicious moment, after special prayers and offering of gifts in propitiation of *Navagrahas*, the *Utsava Murthi* is taken out in gold palanquin and '*teppotsava*' is conducted in the *Madhwasarovar* in a special

mantapam built on boats. After this, chariot festival takes place. The whole street is lit up by tiny wick lamps in earthenware dishes which are kept in many tiers on special scaffoldings on both sides of the Car Street all round. Such lights run into lakhs and hence the name '*laksha deepa*' for this *utsava*. The *utsava* takes place every night for four days upto *Poornima*. After the *utsava*, the cradle *puja* takes place in the *Vasanta Mahal*. For these *utsavas*, the medium size and small size chariots are used. In the medium chariot are kept the deities of Sri Krishna and Mukyaprana. Anantheshwara and Chandramouleswar deities are kept in the small chariot.

Subrahmanya Shasti

On this day celebration consists of special *puja* in the Sri Subrahmanya gudi, Chariot *Utsava* during morning and mass feeding of brahmins at noon. A car festival for Lord Krishna takes place at night and *mantapa puja* is held in Subrahmanya Gudi.

Dhanupuja

Every day throughout the month of *Dhanu*, a special *puja* takes place at dawn. *Pongai* and many other sweets are prepared as an offering

for this *puja* which is later on served to a few invited people.

Gurusamaradhana

The *paryaya* Swamiers celebrate the *aradhana* or death anniversary of their immediate gurus on a grand scale. Mass feeding of thousands of brahmins is undertaken on this occasion, preparation for which, (such as cutting of vegetables etc.) commences even on the previous night with the help of members of all the other Mutts. At night there is chariot festival (if it is outside the four months of monsoon).

Mass feeding on a very huge scale takes place on Gurusamaradhana, Madhwavami, Choornotsava, last day of the outgoing and the first day of the incoming *paryaya* days and on these occasions there is usually good co-operation among the members of eight Mutts and other Brahmins in serving and in looking after other arrangements in connection with this feeding.

12. Paryaya Mahotsava

The *paryaya* festival is the biggest of all the festivals in Udupi. This festival, which occurs on the 17th or 18th of January of alternate years (even years of Christian era) attracts huge crowds from all corners of India. Prior to Sri Vadiraja

Teertha Swamier it was customary for each Swamier to be in charge of the Sri Krishna Mutt and its *pujas* for a period of two months only. But Sri Vadiraja Teertha changed this into a period of two years each. This handing over and taking over ceremony of the charge of Sri Krishna Mutt is known as *Paryaya*. The entire responsibility of carrying on the customary *pujas* and festivals of Sri Krishna Mutt during these two years rests with



Sri Vadiraja Swamier

the Paryaya Swamier. No wonder then that the preparation for the oncoming paryaya commences even 13 months before the date of taking over. The earliest work in connection with *paryaya* is the planting of the banana seedlings known as '*Bale Muhurta*'. Two months after this comes the stocking of rice called '*Akki Muhurta*'. Seven months prior to the date of *paryaya* starts the stocking of fire wood called '*Kattige Muhurta*'. A month before the *paryaya* is the stocking of paddy called '*Bhatta Muhurta*'. The fire-wood is stocked in the shape of a chariot and on this day of '*Bhatta Muhurta*' to mark the completion of the work, a hood in the form of a dome is kept on this chariot. All these four dates are selected as auspicious moments in consultation with the astrologers. The court *purohit* commences the '*bale muhurta*' function after propitiating *Navagrahas*. Then the officials of the Mutt go in procession to chandreshwar and Anantheshwar temples and Sri Krishna Mutt and offer their prayers to the deities and to Sri Mukhyaprana and to Sri Madhwacharya. They then come back to their Mutt, take the *tulasi* plants and banana seedlings in a procession again to the selected site and plant them. For '*akki muhurta*' a *mura* of rice is carried in gold palanquin from the shop to the Mutt and stocked in the store room. On this occasion, if

the would-be Paryaya Swamier happens to be in Udupi, it is customary for him to invite the other Swamiers to his Mutt and honour them. On the 'kattige muhurta' day, a central pole of more than 25 feet long is erected on the usual spot at the north-east corner of Sri Krishna Mutt. It is around this pole that the fire-wood chariot of almost the same height is later built. This work gives employment to thousands of poor workers during monsoon which are normally lean months for them. Effigies of men are erected somewhere in the middle portion and the whole thing makes a unique and grand sight. On the occassion of 'bhatta muhurta' a *mura* of paddy is taken in procession in gold palanquin from the Mutt to Sri Krishna Mutt and stocked in '*Badagumalige*' which is the Mutt store room.

The work of getting ready the required number of vessels and other paraphernalia starts even six months before the due date of the paryaya and the whole work is required to be completed by this 'bhatta muhurta'. The insignia of each Mutt is boldly written in its paraphernalia. The insignia of Palimar Mutt is 'Shree Rama Shree', of Admar Mutt is 'Shree Krishna Shree', of Krishnapur Mutt is 'Shree Narasimha Krishna Shree', of Puttige and Shirur Mutts 'Shree Vitthala Shree', of Sode

Mutt 'Shree Bhoovaraha Shree', of Kaniyoor Mutt 'Shree Narasimha Shree' and of Pejavar Mutt 'Shree Rama Vitthala Shree'.

Town entry :

The would-be *paryaya* Swamier starts on a pilgrimage of holy places two months prior to the date of *paryaya* and returns to Udupi on an auspicious day about a week before the *paryaya* date. That day he is received in the outskirts of the town with all the Mutt paraphernalia and taken in procession to the Car Street where he pays his homage to the deities of Chandreshwar, Ananthasana and Sri Krishna Mutt and goes to his Mutt which is specially decorated for the purpose. The rest of the Swamiers in Udupi, one by one invite the *paryaya* Swamier to their Mutts and honour him and treat him to sumptuous feasts which is a testimony to their spirit of co-operation and friendship. Well-to-do people send a large number of presents consisting of rice, cash and vegetables to the *paryaya* Swamier on this occasion and these are generally taken in long processions. The outgoing Swamier on the last day and the incoming Swamier on the first day of his *paryaya* send the day's rations consisting of rice, dhal etc. to each of the other Mutts.

On the previous day, the *paryaya* Swamier visits each of the other Swamiers with all his paraphernalia and invites them for the *paryaya*

festival and also requests them for their kind co-operation in the discharge of his onerous responsibilities and duties during the next two years. That night, after special prayers to Sri Krishna and Mukhyaprana, cutting of vegetables for the next day's mass feeding commences with the co-operation of members of all the Mutts.

Paryayam procession and Darbar :

The would-be paryaya Swamier proceeds to Dandatheertha on the previous night itself. Next morning after his bath and daily prayers, he arrives at Jodukatte near the Udupi Taluk Office, with his deity and with all his paraphernalia. At the same time, all the other Swamiers excepting the outgoing one, come in procession to this place seated in their palanquins. The grand procession starts from there. At the head of the procession is the gold palanquin bearing the deity of the would-be paryaya Swamiji. The Swamiji follows immediately behind this in his palanquin, dressed in a stately manner. Rest of the Swamiers follow in the order of seniority. There are also attractive tableau depicting Puranas, history of Udupi etc. Public crowd into every inch of available space on either side of the whole procession route along the Koladapet and Tenkapet. At the entrance to the Car Street, all the Swamiers get off from their palanquins and walk on fresh cloth spread in front

of them. Going round the Car Street, they reach the gopuram of Sri Krishna Mutt, where the Swamiers get a *darshana* of the deity through the window. The would-be *paryaya* Swamiji gives *navagraha dana* and after offering prayers to Sri Chandramouleswar and Sri Ananthasana, he proceeds with the other Swamiers to the main door of Sri Krishna Mutt. The outgoing Swamier receives the incoming *paryaya* Swamier and leads him by hand to the Madhwasarovar and after a wash of hands and feet, leads him into the Mutt. The incoming *paryaya* Swamier worships his deity on the *mantapam* and after offering prayers to Sri Mukhyaprana, takes his seat for sometime in Sri Madhwacharya's throne in *Simhasana*. All the Swamiers then proceed to Badagumalige and take their seats on a '*gaadi*' specially prepared for the occasion out of puffed rice. The *paryaya* Swamier honours the other Swamiers in a customary manner by presenting them with sandalwood paste, rose water and garland. The guests are also honoured in a similar manner.

Then they come to Rajangana for a public *durbar*, where a large number of distinguished persons are already assembled. The admission to this *durbar* is by invitation only and the invitation cards are issued by the *paryaya Mutt*. In this *durbar*, addresses of welcome to the new *paryaya* Swamier

are presented, speeches are made by the public and the new office bearers' names are announced. The other Swamiers and assembled guests offer their customary 'Pattakanike' to the paryaya Swamier. After this durbar, the Swamiers proceed to Sri Krishna Mutt and in front of the idol of Sri Madhwacharya, the outgoing paryaya Swamier hands over the key of the garbhagudi and Akshayapatra to the incoming paryaya Swamier. The outgoing Swamier is then led to his Mutt in procession by the rest of the Swamiers.

After this function, the morning pujas for Sri Krishna are carried on as usual and after the Mahapuja, mass feeding of the brahmins takes place. At night there is Teppotsava and Brahmarathotsava.

The paryaya procession and durbar attract a large crowd from all parts of India and all arrangements for this festival are made in a perfectly organised and efficient manner. In fact this festival is one of the biggest festivals in the whole of South India.

13. Sri Madhwacharya's Original Eight Mutts

It has already been stated that Sri Madhwacharya gave sanyasa to eight of his

brahmachari shishyas in order that they may propagate the *dwaita* philosophy and carry on the *pujas* of Sri Krishna. He thus established his original eight mutts and gave each one of them a deity for worship. All these eight deities had been worshipped by Sri Madhwacharya himself. The names of these eight mutts, their original pontiffs, their deities and the names and works of some of the outstanding pontiffs in each lineage are given in this section. Although all the pontiffs are spiritually great in their own way, it is not possible in this small booklet to delineate all of them. Hence only a few outstanding names are given.

Sri Madhwacharya traces his lineage to Sri Narayana Himself in the form of *Parama Hamsa* (a divine swan), and from Him the line descends through *Brahma*, *Sanaka* and *Durvasa* to *Achyutapreksha* *Teertha* from whom Madhwacharya received *sanyasa*.

1. Sri Palimar Mutt :

The original pontiff of this Mutt is Sri Hrishikesh Teertha, a direct disciple of Sri Madhwacharya. The deity is Sri Rama. Sri Hrishikesh Teertha is the author of the valuable book '*Sampradaya Paddhati*'. The original works



Sri Rama



Vidyadeesha Theertha

of Sri Madhwacharya as copied by Sri Hrishikesha Teertha in his own handwriting are still preserved in this Mutt. The sixth pontiff in this lineage, Sri Rajarajeshwara Teertha wrote two works of *Sri Rama Sandesha* which is a Khanda Kavya, and *Mangalashtaka*. The twenty-fourth pontiff in this line, Sri Raghupravira Teertha was a very holy saint. In one of his paryayas his pet cow 'Narmada' whose milk was used daily for the abhishekha of Sri Krishna was killed by a tiger. The Swamier was greatly distressed by this news. It is said that the tiger of its own accord came before Gopuram of Sri Krishna Mutt and died on the spot. The 28th pontiff, Sri Raghumanya Teertha effected lot of improvements in Palimar and made

it an ideal village with a Panchayat Board, Rural dispensary and Higher Elementary School. He also renovated his Udupi Mutt. His successor, Sri Raghuvallabha Teertha handed over the responsibility of his *Peetha* to Sri Vidyamanya Teertha and thereby abdicated the pontifical order. The latter, during his first paryaya, has contributed a golden cradle and during his second, a golden chariot, to Lord Sri Krishna. In 1989, he got prepared a *Vajrakireeta* for Sri Krishna with the co-operation of the general public. The present pontiff of the Mutt Sri Vidyadeesh Teertha was born in 1955 (*Manmatha, Vaishaka, Bahula, Navami*) and accepted sanyasa from Sri Vibhudesha Teertha of Admar Mutt in 1979. (*Siddarthy, jyestha, Shuddha, Navami*)

2. Sri Adamar Mutt :

The original pontiff of the Mutt is Sri Narasimha Teertha and the deity is Kaliyamardana Sri Krishna with four hands. The 29th pontiff in this lineage, Sri Vibudhapriya Teertha was noted for his spirituality, generosity and learning. During one of his paryayas he rebuilt one-half portion of *Chouki*, the special dining hall. He also renovated the Mutt cowshed, the main entrance of the Sri Krishna Mutt and Sri Chandramouleswar Temple. He installed the idol of Goddess Bhagirathi

in the Madhwasarovar. The present pontiff Sri Vibudhesha Teertha is the thirty first in the lineage. He was born in 1928 (Vibhava Margashira, Bahula Triteeyya) and accepted Sanyasa in 1945 (Parthiva, Jyeshta, Bahula Triteeyya). He is responsible for the nice building of the High School in Admar. He has also renovated the Primary Sanskrit School building in Padubidre. Besides he runs several Schools and Colleges at Padubidri, Udupi, Bangalore, Bombay etc. During 1988-90 he got renovated the Dining hall of Sri Krishna Mutt, constructed a public lavatory for the use of pilgrims and also an overbridge across Madhwa Sarovara.



Sri Vishwaprilya
Teertha



Kaliyamardana
Sri Krishna

In 1972 (Paridhaavi, Nijavaishaakha, bahula Panchami) he accepted Sri Vishapriya Theertha

as his disciple. Vishwapriya Theertha, born in 1958 (*Vilambi, Aashadha, Shuddha Chathurdhashi*) has accomplished his first *Paryaaya* under the guidance of his senior (1988-90).

3. Sri Krishnapura Mutt

Sri Janardana Teertha is the first pontiff of this Mutt and Kaliyamardana Sri Krishna is its deity. Besides this, Sri Madhwacharya had given Sri Narasimha deity also to Sri Janardana Teertha, his direct disciple. His successor, Sri Srivatsanka Teertha built a Mutt in Neramballi and installed the idol of Sri Gopinath there as per instructions obtained by him in his dream. The twenty sixth pontiff in this lineage, Sri Vidyamurthi Teertha built a Mutt in Krishnapur and installed the idol of Sri Rama and Sri Mukhyaprana there. The thirteenth pontiff Sri Vidyasamudra Teertha got built the biggest chariot known as *Brahma Ratha*. His successor Sri Vidyapathi Teertha was a reputed scholar and in Benares, where he spent a number of years, he defeated a large number of his adversaries in philosophical discussions. He got built the Mutt in Padigar (suburb of Udupi). He passed away before the expiry of his senior pontiff. The thirty first pontiff Sri Vidyadhisha Teertha was a great scholar and a holy saint. The pontiffs of Pejavar, Shirur and Sode Mutts and a score of



Sri Kaliyamardana Sri Krishna

other laymen received their higher education under him. He installed the idol of Sri Mukhyaprana both at Prayaga and Dandateertha. He got made a gold *mantapam* for the *puja* of his deity. He also renovated the Mutt in Krishnapur. The pontiff of Sri Puttige Mutt Sri Sudheendra Teertha, received his sanyasa, from his (Vidyadhisha Teertha) hands. Sri Vidyapurna Teertha, the thirty second pontiff, got prepared a gold palanquin for Lord Sri Krishna. He also renovated the *Simhasana*, *Sooryashala* & *Chandrashala* and got built the *Gopuram* of Sri Krishna Mutt. The sculptures



Sri Narasimha

depicting the ten avatars of Vishnu found on the top walls of the *sanctum sanctorium* were due to him. He also completely rebuilt one half of *Chouki*, Kitchen and the Well. He renovated the Mutts in Padigar and Pejavari. He got built roads leading to his Mutts in Krishnapur and Padigar. He also renovated the dilapidated temple at Padigar and installed Sri Vishnumurthi idol there. Sri Vidyarathna Teertha, the thirty third pontiff in this lineage, got built a new Mutt at Ramanakatte near Manipal, and also renovated his Mutt at Udupi. The present pontiff, Sri Vidyasagara Teertha, the



thirty fourth in this lineage was born in 1958 (*Hemalambi, Phalguna, Bahula Ekadashi*) and received *Sanyasa* in 1971 (*Virodhikrithu, Jyeshtha, Shukla Dashami*) and successfully completed his first

Sri Vidyasagara Teertha *paryaya* during 1974-76. During his second *paryaya* (1990-92) he reconstructed Goshala and renovated Vrindavan and Krishna Mutt's premises.

4. Sri Puttige Mutt

The original pontiff of this Mutt was Sri Upendra Teertha, a direct disciple of Sri Madhwacharya and the deity is 'Sri Vittala'. Sri Bhuvanendra Teertha, the twenty third pontiff in this lineage, renovated the Sri Ananthasana temple premises. Sri Sudheendra Teertha, the twenty fifth pontiff in this lineage received *sanyasa* in 1878 (*Bahudanya, Chaitra Shuddha, Navami*) from the hands of Sri Vidyadhisa Teertha of Sri Krishnapur Mutt. His centenary was celebrated in Udupi with great eclat on 24th March 1956. To commemorate this centenary celebration, a silver chariot was



Sri Sugunendra
Teertha



Sri Vittala

built for Sri Krishna. The Present pontiff, Sri Sugunendra Teertha the twenty seventh in his lineage, was born in 1962 (*Shubhakrithu Bhadrapada Bahula Thritheeeya*) and received sanyasa in 1974 (*Chaandra Aananda, Chaithra, Bahula Dvitheeeya*). He is publishing a Dharmic monthly magazine '*Sugunamaalaa*'. He has successfully completed his first *paryaya* during 1976-78. During his second *paryaya* (1992-94) he newly constructed the Geetha Mandir near Krishna Mutt.

5. Sri Sirur Mutt

Sri Vamana Teertha, a direct disciple of Sri Madhwacharya, was the original pontiff of this Mutt and the deity is 'Sri Vitala'. Sri Laxmisamudra Teertha, the twenty seventh pontiff, got built the



Sri Vitala



Sri Laxmivara
Teertha

medium size chariot. He also got built the general dining hall in rock stone and installed an idol of Sri Mukhyaprana there. Recently it has been renovated by Sri Vibudeshha Theertha of Sri Admar Mutt during his *paryaya* (1988-90). The twenty eighth pontiff Sri Laxmindra Teertha, renovated his Mutt in Udupi and built a new Mutt in Gopalpur. He is the author of two Kannada books '*Geetadarsha*' and *Dwaita Darshana*'. The present pontiff, Sri Laxmeevara Theertha was born in 1964 (*Krodhi, Vaishakha; Bahula Thrayodashi*). He received Sanyasa in 1971 (*Virodhikrithu, Aashadha, Shukla Navami*). During his first *Paryaya* (1978-80) he got renovated the *Mukhamantapa* at the entrance of Sri Krishna Mutt.

6. Sri Sode Mutt

The original pontiff of this Mutt is Sri Vishnu Teertha, a direct brother and disciple of Sri Madhwacharya. The deity is Sri Boovaraha. Sri Hrishikesh Teertha, in his work '*Sampradaya*

Paddhati' has stated that Sri Madhwacharya had written all his works on copper plates and preserved them in a place called Kadtila or Sethu Tila and that whenever *Dwaita* philosophy degenerates to the point of extinction, Sri Vishnu



Sri Vishwotama Teertha Teertha would take out these volumes and revise the system. Sri Vishnu Teertha was a very holy saint and he is reputed to be still alive and engaged in penance somewhere in Kumaradri hills. Sri Vishnu Teertha is also the founder of Sri Subramanya Mutt. The most famous in this lineage is Sri Vadiraaja Teertha, the eighteenth pontiff, a great spiritualist and an eminent scholar of outstanding ability. He toured throughout the length and breadth of India, propagating the *Dwaita* philosophy wherever he



Sri Boovaraha

went. He was greatly honoured by the Vijayanagar Kings. He introduced the system of two-yearly paryaya. He has written hundreds of works of philosophic and literary value most famous of which are commentary on *Sudha*, commentary on *Mahabharatha* (*Lakshabharana*), *Yuktimalika*, *Teertha Prabandha* and *Rukminisha Vijaya*. He has composed many songs in Kannada also. Once he saved the chieftain of Sode out of grave danger and the grateful chieftain donated vast lands in Sode and also honoured him with stately insignia. The Swamiji got built a temple there and installed in it the idol of Sri Trivikrama. He is one of the 'Rujuganas' and an heir apparent to the position of Vayu. His favourite deity Sri Hayagriva is still



Sri Hayagriva

in Sode Mutt. During his life span of 120 years he had performed many miracles. His Vrindavan in Sode is a holy place of pilgrimage and still potent in granting the devotees' desires. During his life-time he had, serving under him, a faithful spirit called Bhoota Raja and this spirit is still showing superhuman powers in Sode. The twenty-seventh pontiff Sri Vibudhavarya Teertha, was the author of literary work '*Subhadra harana*'. The thirty third pontiff, Sri Vishwendra Teertha founded a high school in Innanje in 1943. His successor, Sri Vishwothama Teertha, is the present pontiff. He was born in 1934 (*Srimukha, Pushya, Bahula, Thrayodashi*) and was given sanyasa in 1943 (*Swabhanu, Bhadrapada Shuddha, Chathurthi*). He is continuing to take keen interest in the high school and Gurukul (hostel) founded by his predecessor. The High School is now upgraded to Junior College. He has already completed three *Paryayas*. His fourth *Paryaya* falls in 1996-98.

7. Sri Kaniyoor Mutt

Sri Rama Teertha, one of the direct disciples of Sri Madhwacharya, is the original pontiff of this Mutt. The deity is 'Sri Narasimha'. The twenty-third pontiff in this lineage, Sri Vidyasagara Teertha got the *navagraha* window in Sri Krishna Mutt



Sri Narasimha

covered with a silver sheet with 24 images of God embossed on it. Sri Vidyanidhi Teertha, the



**Sri
Vidyavarinidhi
Teertha**



**Sri
Vidyavallabha
Teertha**

twenty-seventh pontiff got made the small chariot for Sri Krishna. Sri Vidyasamudra Teertha, the twenty-eighth pontiff got made a small chariot for Sri Krishna as a replacement for the one presented by his predecessor which had become too old by wear and tear. The present pontiff Sri Vidyavarinidhi Teertha was born in 1931 (*Prajotpathi, Shravana Bahula, Dwadasi*) and accepted sanyasa in 1942 (*Chitrabhanu, Vaishakha Bahula, Shasthi*). He has successfully completed his second paryaya during 1982-84. He has taken a junior Swamiji Sri Vidyavallabha Teertha who was born in 1977 (*Pingala, Ashwayuja, Bahula, Thritheya*) as his successor and accepted sanyasa in 1992. (*Angirasa, Vaishaka Shuddha Shashti*).

8. Sri Pejavar Mutt

The original pontiff of this Mutt, Sri Adhokshaja Teertha, was one of the direct disciples of Madhwacharya. The deity is 'Sri Vittala'. The eighth pontiff in this lineage, Sri Vijayadhwaja Teertha wrote a commentary on *Bhagavatha Purana* which is well known under the caption, '*Vijaya Dwaja Teertheeya*'. The twentieth pontiff Sri Viswapathi Teertha had written teekas on *Madhwa Vijaya* and *Nrisimha stuti*. The ruling pontiff, Sri Vishwesha Teertha, is the thirty second



Sri Vittala



Sri Vishwesha
Teertha

in this line. He was born in 1931 (*Prajotpathi, Vaishaka Sudha, Dasami*) and was ordained into sanyasa in 1938 (*Bahudhanya, Margashira Shuddha, dasami*). During his paryaya (in january 1953) he organised the All India Maadhwa Conference in Udupi. During his second paryaya, he got renovated the Badagumalige; during his third, renovated the wall of Sri Krishna Temple, also got constructed a spacious auditorium at Rajangana and a new chowltry ('Sri Krishnadham') there. He has taken a junior, Sri Vishwaprasanna Teertha as his successor.



Sri Vishwaprasanna

• Teertha

pontiffs of these eight Udupi mutts. Of these eight, Palimar and Admar, Krishnapur and Puttige, Sirur and Sode, and Kaniyoor and Pejavar Mutts are together. They are known as 'dwandwa' Mutts. If any pontiff expires without taking a disciple, the pontiff of the dwandwa Mutt appoints a successor and gives him *sanyasa*. All these Mutts have subsidiary Mutts under them in various places. All the Mutts have libraries of old manuscripts. These Mutts offer their full co-operation and support in the spreading of *dharma* and culture among the people. If a junior pontiff expires during the life time of his senior, he is not counted as one in the lineage.

who was born in 1963 (*Shobhakrit, Jyestha, Shuddha Pratipath*), and received *sanyasa* in 1988 (*Prabhava, Phalguna, Shuddha Chathurthi*).

It is customary from the days of Sri Madhwacharya, to have bachelors as

The main income of Sri Krishna Mutt

The main source of income to Sri Krishna Mutt is from the *inam* lands donated by kings, which amounts to Rs. 8,400 per annum; from Karnataka Government as per *dharma sadhana* executed by H. H. Mummadri Krishnaraja Wodeyer on 8-2-1821, Rs. 21,600/- which amount has since been reduced to Rs. 6,807/- per annum and from *inam* lands in Chickamagalur Rs. 735/- per annum. Besides this, the Mysore palace presents during each paryayam lace cloth, sarees, shawls, choli pieces, etc. for sri Krishna's adornment.

14. The list of sevas for Sri Krishna

1. Complete Maha Rathotsava for seven nights
2. Bhagavata Saptaha
3. Gold Chariot Utsava
4. Brahmotsava
5. Garudotsava
6. Gold Palanquin Utsava
7. Mahapuja
8. Avasara Sanakadi Puja
9. Alankara Puja
10. Thottilu Puja

11. Ratripuja
12. Suvarna Maha Kumbhabhisheka Teertha puja
13. Panchamrita Maha Abhisheka
14. Chamara Seva
15. Abhyangarchana (Udvartana) Puja.
16. Ushakala Puja
17. Ekantaseva Puja
18. Kanakabhisheka
19. Ksheerabhisheka
20. Vishwaroopa Sandarshana-Nirmalya Visarjana Puja.
21. Tulasi Archana : Sahasranamaarchana and Astotharashatanamaarchana
22. Go-puja
23. Milk and Butter Puja
24. Phalasamarpana and Karpoora Arathi, Nandadeepa-Tulabhara - Godana - Deepastambha.

15. Places associated with Sri Madhwacharya Pajakakshetra

This is situated seven miles south-east of Udupi: This is the birth place of Sri Madhwacharya and nearby is the Kunjaru hill with a famous Durga Temple on its top. This hill is also known as 'Durga betta'. On its four sides are

four holy *teerthas* or tanks created by Lord Parasurama. On the eastern side is Parasu Teertha, on the southern side is Dhanus Teertha, on the west is Gada Teertha and on the north is Bana Teertha. Taking bath in these *teerthas* is considered to wash out all the sins. This place bears many marks associated with the child-hood incidents of Sri Acharya. Once Sri Acharya had gone far out up the Durga hill. Hearing his mother calling him, he jumped back to his house in one hop and the place where he hopped still bears the mark of his feet. On this very spot Sri Vadiraja Teertha installed an idol of Sri Madhwacharya. Next to this temple is '*Moodu Matha*' the ancestral house of Sri Madhwacharya. By its side is a tank called Vasudeva Teertha, built by Sri Acharya for the sake of his mother. The spot where Sri Acharya handed over tamarind seeds instead of money to his father's creditor, the place where he crushed a demon in the form of a snake, the spot where he made a dry stick sprout and blossom in order to convince his father about his superhuman powers to establish a new philosophy - all these are reminiscent of Sri Acharya's boyhood deeds. This holy spot, which is the birth place of the founder of

dwaita philosophy is indeed a holy place of pilgrimage to all devotees.

Danda Teertha

This place is six or seven miles to the south of Udupi. There is a tank built by Sri Madhwacharya. It appears, Sri Acharya made the water from this tank flow into the fields of his boyhood teacher by cutting a channel with his danda or sacred stick. Hence this tank is known as Dandateertha. Here Sri Vidyadheesha Teertha of Sri Krishnapur Mutt renovated a Mutt and installed the idol of Sri Mukhyaprana.

Vadabhandeswar

This place, wherein is a Balarama Temple, is on the sea - coast four miles to the west of Udupi. It is in this spot that Sri Madhwacharya received the idol of Sri Krishna covered in Gopichandanam as a gift from the captain of a ship in distress, when it was saved from the clutches of a storm by the powers of Sri Acharya. It is due to this superhuman power of Sri Acharya that coastal ships even to this day take shelter from storms in this spot. This natural harbour called Malpe has all the

potentialities to be developed into a major port on the west coast of India.

Subrahmanya

This place is situated about 100 miles south - east of Udupi. It is here that the great serpent Vasuki did penance in propitiation of Maheshwar to free himself from his enemy Garuda. With Maheshwara's grace Vasuki became Subrahmanya (in spirit) and has since stayed there to the joy of scores of his devotees. The river Kumaradhar flows nearby. It is said in *purana* that a king by name, Sudharma, by taking his bath in this river and worshipping Subrahmanya (Vasuki) washed himself of all his sins. It is said in *Skanda purana* that it is in this spot that Sri Krishna's son Samba was cured of his leprosy. Even to this day a pilgrimage to this holy place is considered to be a panacea for many an incurable illness.

Sri Madhwacharya is stated to have received a Mutt in this place from a Bhatta Sanyasi whom he defeated in philosophical contest. This Mutt together with the deities of Vyasa, Vittala and Samputa Narasimha was given by Sri Madhwacharya to his own brother and disciple,

Sri Vishnu Teertha who, it is stated by Sri Hrishikesha Teertha, is still alive and doing penance in the Kumara Giri nearby. It is said that he had taken with him Vyasa Samputa when he went for penance. His disciple Sri Aniruddha Teertha desired it. Sri Vishnu Teertha found out this desire of his disciple by his *Aparoksha jnana* and informed him in his dream that he would send it flowing down the Kumaradhara river. The next day Sri Aniruddha Teertha picked it up in a spot which is since known as '*Darpana Teertha*'. There are also other sites nearby which are worth visiting.

Nadyanthadi

This place is midway between Udupi and Subrahmanyam. It is in this place that Sri Madhwacharya used to halt for his midday *puja* whenever he was proceeding from Udupi to Subrahmanyam. In this place there is a mutt, a *mantapam* where Sri Acharya used to take rest, and two tanks called Gautama Kunda and Gada Teertha. This place is on the bus route between Mangalore and Charmadi. Passengers have to alight at a place called Kavalkatte and walk about a couple of miles.

Kanya Teertha

This spot is modern Manjeswar near Mangalore. Sri Acharya seems to have spent four months (*chaturmasya*) in this place. It is under a pipal tree in this place that Sri Madhwacharya made dwandwas of four among his eight disciples who were the original pontiffs of eight Udupi Mutts. A Mutt, with the deity of Sri Mukhyaprana, built by Sri Vijayadhwaja Teertha is nearby. Rama's



Sri Rama

idol worshipped by sage Kanya was in this Mutt. At present this idol is in the Pejavar Mutt.

Kadtila (Sethu Tila)

It is in this holy spot that Sri Madhwacharya had buried his *Sarvamula granthas* written on copper plates and installed the idol of Sri Gopal

Krishna over it. The *peetha* with the original idol could be touched only by the pontiffs of Udupi Mutts and none else. Such *pujas* are conducted only when any of the Udupi Swamiers happen to visit there. On other days, a celibate man (*brahmachari*) performs the *puja* from a distance. Even the *puja* at a distance is not performed by a married person, as per custom.

Apart from the few places mentioned above, there are scores of other places in our district as well as all over India which are connected in one way or the other with Sri Madhwacharya's superhuman activities. It is worthwhile spotting them out and getting to know about them.

16. Places of interest in the neighbourhood

Durga Temples

Near about Udupi, there are four Durga temples at Kadiyali, Puttur, Kannarpadi and Bailoor, all installed by Sri Ramabhoja Raja.

Naga Temples

There are four famous Naga or Subrahmanya temples at Tangodu, Mangodu, Arithodu and Muchilagodu, all installed by Sri Ramabhoja Raja.

Suvarna River

This is about 3 miles north - east of Udupi. It is believed that after Ramabhoja Raja completed his *Ashwamedha yaga*, he took his *mangala snana* in this river on a Tuesday on the fourteenth day of dark half of the month. Even now it is considered sacred to take bath in this river if a fourteenth day of dark half of any month falls on a Tuesday. It is believed that Galava Rishi had his *ashrama* in this spot on the bank of this river.

Indrani

This is about 3 miles east of Udupi. It is in this spot that Shachi (consort of Indra) did penance and propitiated five 'Durgas' and five *roopas* of Vishnu within them. There is a sacred pond in the spot where she did penance.

Nelli Teertha (Amalaki Teertha)

This spot is 4 miles north-east of Bajpe. It is a pond inside a cave, passage to which is through a tunnel about a furlong in length. Taking bath in this pond in the month of Tula is considered to be very propitious. Access

to this spot is possible only for six months in the year.

Ganga moola

It is in this spot that both the rivers Tunga and Bhadra have their source. The water seems to drip from two places which appear to be like the two trunks of a wild boar (Varaha). It is 20 miles from Karkal up the Western Ghats. Taking bath in this spot during *Thil Amavasya* and at the final of solar eclipse is considered to be very propitious.

Sapta Kshetras

Apart from Udupi and Subrahmanya, Kumbhasi, Koteswar, Shankarnarayana, Gokarna and Kollur are also considered important places of pilgrimage in Parasurama's land.

Dharmasthala

This place is on the bank of the river Netravati, at a distance of 68 miles from Udupi. This place, famous for its deity Manjunatha installed by Sri Vadiraja Teertha, is one of the important places of pilgrimage in Dakshina Kannada District.

Uppinangadi

At this place Kumaradhara river joins Netravathi river. The temple of God Sahasra Lingeshwara is here.

Talakaveri

This is the source of Cauvery river. It is four miles from Bhagamandala up the ghats. Taking bath in this spot on Tula Sankramana is considered very sacred.

17. Modern Udupi Town

Udupi is an important coastal town of South Kanara District in Karnataka. Since the days of Sri Madhwacharya this place has been a spiritual light - house from which the bright rays of *Dharma* have been radiating out, far and wide. For style and fashion, courtesy and manners, work and workmanship, trade and commerce, this place has a good reputation and can hold its own. Out of the six scheduled banks in Karnataka, three are situated in this district. The head offices of two of them are in Udupi. During 1956 the Life Insurance Corporation of India has opened its divisional office in Udupi. A natural harbour like Malpe

which has the potentialities of being developed into a major port augurs well for the future of the trade and commerce of this place.

Udupi holds a high place in the field of education. Apart from a number of high schools and training schools, there are four first grade colleges : Mahatma Gandhi Memorial College and Poornaprajna College, Poornaprajna Evening College and Govt. First Grade College. There is also the Kasturba Medical College which is not only a pride of Karnataka but also a unique institution in the whole of India. Engineering, Law, Ayurvedic and Business Management Colleges have also been established in this place.

Sriman Madhwasiddhanta Prabhodhini Sankrit College is situated in Udupi. This famous institution has been founded and maintained by the pontiffs of Udupi Mutts with a view to preserve and propagate the ancient Hindu culture and philosophy. In the beginning the college was being run in the Ananthasana & Chandramouleswar Temples. But now the college has a grand building of its own.

18. Educational Institutions in and around Udupi

- Poornaprajna College, Udupi
- Poornaprajna Evening College, Udupi
- Govt. P. U. College, Udupi
- Govt. Teachers' Institute of Training, Udupi
- Govt. Junior College for girls, Udupi
- Mahatma Gandhi Memorial College, Kunjibettu, Udupi
- Vaikunta Baliga College of Law, Kunjibettu, Udupi
- Dr. T.M.A. Pai College of Education, Kunjibettu, Udupi
- Sharada Residential School, Kunjibettu, Udupi
- Kasturba Medical College, Manipal
- Manipal Institute of Technology, Manipal
- College of Pharmacy, Manipal
- Dental College, Manipal
- School of Nursing, Manipal
- T.M.A. Pai Institute of Polytechnique, Manipal
- T.M.A. Pai College of Business Management, Manipal
- T. A. Pai Management Institute, Manipal
- S.D.M. College of Ayurveda, Kuthpadi, Udupi
- Micro Business Management College, Udupi.
- Govt. First Grade College, Udupi.



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7. Sri Lokapoojya Teertha
8. Sri Vidyaaraja Teertha
9. Sri Vishwaadhiraja Teertha
10. Sri Vishwaadheesha Teertha
11. Sri Vishwesha Teertha
12. Sri Vishwavidhya Teertha
13. Sri Vishwaraaja Teertha
14. Sri Dharaneedhara Teertha
15. Sri Dharaadhara Teertha
16. Sri Prajnaanamoorthi Teertha (i)
17. Sri Tapomoorthi Teertha
18. Sri Sureshwara Teertha
19. Sri Jagannaatha Teertha
20. Sri Suresha Teertha
21. Sri Vishwapungava Teertha
22. Sri Vishwavallabha Teertha
23. Sri Vishwabhooshana Teertha
24. Sri Yaadhavendra Teertha
25. Sri Prajnaanamoorthi Teertha (ii)
26. Sri Vidyadhiraja Teertha
27. Sri Vidyamoorthi Teertha
28. Sri Vidyaavallabha Teertha
29. Sri Vidyendra Teertha
30. Sri Vidyaanidhi Teertha
31. Sri Vidyaasamudra Teertha
Sri Vidyaapathi Teertha
(expired before coming to the throne)
32. Sri Vidyaadheesha Teertha
33. Sri Vidyaapoorna Teertha
34. Sri Vidyaarathna Teertha
35. Sri Vidyasaagara Teertha (the present pontiff)

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3. Shreekantha Building, Main Road, Puttur - 574 201 D. K.
4. 1st Floor, Modern Building, K. S. Rao Road, Mangalore - 575 001 D. K.
5. S. S. Complex, Ananthashayana Road, Karkala - 574 104 D. K.
6. Onkar Building, Nehru Road, Shimoga - 577 201.
7. Do. No. 334/2, College Road, Davangere - 577 004.
8. 2nd Floor, M/s Naranji Kanji Building, New Cotton Market Hubli - 580 029
9. 1st Floor
"Lalitha Kripa", Building
B. M. Road, Hassan - 573 201.

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Brahmavara - 576 213.
2. Geethanjali Clinic,
Main Road,
Shirva - 574 116
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Near Bus Stand
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